THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*—ACTS I: 11.

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## A STOLEN CHILD.

THE incidents of this sad story occurred about twenty-five years ago, not far from the little village of Mendon, in Cache County, Utah; and the writer, accidentally in that neighborhood, was a witness of the tragic drama then enacted, and will endeavor to narrate it from memory. About three miles south of Mendon was the home of a Mr. Thurston, who owned a grist mill, operated by the waters of a large spring, not far away and impounded in a mill-pond of no great superficial area, but of considerable depth. His family consisted of a wife—daughter to our beloved brother, Erastus Snow, and four or five children, the youngest of whom was a beautiful little girl, not quite three years old. She was a veritable little rosebud, the pride and pet of the family, and her name, eminently appropriate, was Rosa. Beautiful as a cherub, her loveliness was daintily enhanced by the care and good taste bestowed upon her attire by her idolizing mother. Her disposition was as lovable as her person, and was always as bright and sunny as a balmy day in June—full of good nature and of little sayings wise and cute. Poor child! Sad in extreme was her fate and long shrouded in deep mystery.

One afternoon about two o'clock, as all the children were out at play, a sudden burst of wind and rain drove them into the house for refuge. But in a few moments, the watchful eye of the mother missed the youngest of her flock, and "Where's Rosa?" she asked. "Why," said the children, "she was playing with us just now, and came in with us." But no, she was not there. Hastily stepping to the door, Mrs. Thurston called her darling, but no answer greeted her ear. Alarmed a little, she went outside, looking and calling, her steps growing quicker and her voice taking a ring of dire alarm in its tones. Her husband heard her, and

came to see what was the matter. Quickly the mill-wheel ceased to turn, and the father joined in the anxious search, with all the children, visiting each spot frequented by them in their play; but nowhere could their pet be seen, nor could any answering cry be heard to their anxious calls. Alas! they were never to hear that mirthful, bird-like voice again.

As the minutes flew swiftly by, wonder changed to anxiety, and that into an indefinable dread. Where could she be? How could she so suddenly disappear and leave no trace behind, vanishing, apparently, from the earth, in the short space of not more than five minutes, at the most! Swiftly they flew about, searching and calling in vain. The muddy edge of the mill-pond disclosed no little footprints, and they remembered she had always avoided it through fear. Could she have fallen into the mill-race from the foot-bridge that spanned it? No; a thorough search down the mill-race revealed not her body in its shallow course; they knew she could not have fallen into it. Then they thought perhaps the sudden gust of wind and rain had dazed her, and that she had fled in fright from the house, instead of toward it, and thus had wandered away.

While the rest of the family ran hither and thither among the sage brush, wildly calling the lost one, the father, wild with anxiety for his pet, hurriedly flew to Mendon for help to find her, before the chill night should fall, aud still more effectually hide the little one. The men of Mendon responded on the instant, and soon more than a score of them with lanterns had joined in the search, every now and then calling little Rosa's name, then stopping to listen—every sense at its utmost tension, then searching and calling again—listening in vain for the little, tearful voice.

And so passed the dreary, chilly night. And all this time—what of the mother? She could not leave the home to join in the search; she must remain to watch over those left her, though sorely against her will. Could she have done so, she would have flown upon the wings of mother-love, over that dark and cheerless prairie, nor stop until her strength should utterly give way. So all night long she stands at her door waiting—watching—listening for the distant, joyful shout that should ring through the black night and tell her trembling heart that her little darling was found. And who may know or tell the agonizing thoughts which sped through that mother's brain that long and fearful night?—of her little one alone, terrified in the dark, chilled and stiffened with cold; and—fearful thought!—of coyotes prowling about, or the big gray wolves, from the towering mountains, only a mile or so away! What if even now her darling Rosa lay mangled, torn, or devoured by their cruel teeth—her cries of pain and terror, all unheard by any one who could save! Oh, it was dreadful!

When morning came, and it became known that little Rosa had not been found, many others joined in the search. It was thought she must have wandered towards the mountains. A more systematic form of search was adopted, the men placing themselves in a line facing the mountain and a few yards apart, so that in their forward march not a foot of ground should be unscanned. Thus the line slowly moved for-

ward, until the base of the mountain was reached, without the slightest sign of her presence being discovered, and it was conceded she could not have gone that way. With dejected steps they returned to the house to devise other plans.

It was now determined to examine the mill-pond thoroughly; a raft was built, and men with long poles felt the entire bottom of the pond unsuccessfully. Then skilful divers explored its dark but clear waters in vain, and at last, to make assurance more sure, the pond was drained, but its waters found guiltless.

And so this day passed, and the following night, in a search careful and untiring, and all that willing hearts and tireless feet could do was done. And the next day it was kept up, until it became a certainty that she was not to be found; then the long search was discontinued, and men returned to their homes wondering at so complete a disappearance—one that seemed almost a miracle.

Who may know the agony of that fond mother? Day and night she stood silent at her door. Not a word passed her lips, not a tear dimmed her eye; she ate or drank nothing—she seemed turned to stone, as thus she stood day and night at her door waiting—waiting—for news that never came. Never can the writer forget the look of stony despair upon that mother's countenance, as thus she stood waiting—hoping—despairing, every faculty concentrated into those of sight and hearing.

Not less distressed was the father; by night and by day he rode, following up every possible and impossible rumor, and lavishing his little wealth in vain efforts to obtain tidings of his darling child.

[TO BE CONTINUED.]

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## WATER SUPPLY FOR JERUSALEM.

THE committee formed to provide an improved water supply for Jerusalem, have obtained the necessary concession from the Porte enabling them to proceed with the practical work connected with the scheme. The importance of this onward step will be recognized by everyone who knows anything of the difficulties which beset all attempts to secure official sanction for contemplated improvements in oriental countries. To get the needful concession is usually a matter requiring considerable time, tact and patience; and in this instance, at any rate, it may be regarded as half the battle. In persuading the Turkish government to grant the concession, the committee have unquestionably accomplished their hardest bit of "engineering." Though there are difficulties still to be overcome, they are such as can be readily made to yield to English earnestness and perseverance.

The undertaking is not philanthropic in the ordinary acceptance of the term, but a strictly commercial venture. Some keen-sighted men have perceived, not only the need of purer and more abundant water for the increasing population of Jerusalem, but the possibility of satisfying the want by utilizing the old sources of supply, and of securing thereby a

remunerative return on their capital. Nevertheless the idea is philanthropic in a sense, seeing that a better water supply for the Holy City will mean an improvement in the health of its population and a corresponding diminution of human suffering.

The committee propose, moreover, to make a free gift of the precious element—precious indeed in the East—to the poorer classes. Occupiers of houses supplied direct with water will have to pay for it, but, for the benefit of the poor, stand-pipes are to be erected in various parts of the city, from which water will be obtained without charge. At present the water supply is insufficient and foul. It is a fertile source of discomfort and disease.

The scheme has helped to bring into relief the remarkable nature of the provision made for supplying Jerusalem with water in ancient times. The committee do not intend to open up any new sources of supply, but to make the old ones, which have been neglected for centuries, once more available. Jerusalem is at present dependent for its stock of water upon the rainfall; but in former ages, as remote as that of the Kings, water was brought into the city by subterranean conduits from sources outside the walls, and stored up in huge cisterns. To these secret conduits Jerusalem owed its ability to stand protracted sieges.

In recent times excavations have disclosed cisterns or reservoirs cut out of the rock beneath the Temple precincts, and connected by aqueducts with the pool of Siloam to the south of the city. A similar contrivance brought water from Solomon's Pools still further away. The excellent water supply excited remark from Tacitus, who speaks of Jerusalem as containing a perennial underground spring. This favored condition the committee propose to restore to the Holy City; and now that the initial and the greatest difficulty has been removed, there can be little question that, aided by modern engineering skill, their efforts will be crowned with success. Everyone who is interested in Jerusalem—which means every devout Jew and Christian—will follow the next stages of the enterprise with sympathetic attention.—*Jewish Chronicle.*

## SKATING IN LONDON'S PARKS.

Not since 1881 have the parks of London presented such a wintry and unwontedly picturesque appearance as they have this winter, and the lovers of skating have for many days had ample facilities for enjoying the pastime. In St. James's Park the gates leading to the slopes surrounding the lake have been thrown open—it is to be feared at some cost to next year's growth of grass—and old and young, a few rich and many poor, make their way to the ice in great throngs. And, perhaps, nowhere is the scene more picturesque than in this, among the smallest of the metropolitan parks. In the centre is the frozen lake, bearing a swift-moving throng, and the whole overlooked, at the one extreme, by the palatial India and Foreign offices, and at the other by the noble *facade* of Buckingham Palace.

With captured cannons placed here and there, sentries, in bearskin and great coat, pacing to and fro, the trees, black, stark, and rigid, the ground white, hard, and iron bound, and an occasional flight of wild fowl uttering their wailing cry, the aspect of the region behind Pall Mall is more that of a bit of St. Petersburg or Berlin than of mild and temperate London.

On the Serpentine, in Hyde Park, on the Long Water and the Round Pond, in Kensington Gardens, and on the Ornamental Lake in Regent's Park, the skaters, as in St. James's Park, may each day be numbered, not by hundreds, but by thousands. The wide reaches of the Serpentine, where there are thirty-one acres of ice surface on which to disport, present the greatest attractions to skaters of the ambitious order; but for those who have no mind to risk immersion in sixteen feet of water, the Long Water, lying snugly sheltered between its banks, and with a depth of only some five or six feet, is perhaps a safer retreat.

On the Regent's Park water there is fair skating, though the ice is not in as good condition as could be wished. Skating usually lasts from daybreak until darkness, when all the parks, with the exception of Hyde Park, are cleared. On the Serpentine skating commences as early as five o'clock in the morning, and lasts until twelve o'clock at night, when the police order every one off the ice. The Office of Works during the past few days has had considerable numbers of men employed removing the snow—shovels, brooms, and hand-barrows being used in the operation.

Their efforts are largely and voluntarily aided by a class known as the "On-and-off men," who spring up wherever there is ice. These men perform very useful services, and certainly earn their money. The "On-and-off man" marks a circle, or long stretch of the ice, and, with spade and broom, soon clears it, forming of the snow an islet in the centre of a smooth, glistening expanse, which is the delight of the skater. Into this islet he sticks his broom, or, if he can afford it, a gay flag, and so he takes possession, no man disputing with him that which is the fruit of his labor. With a constant cry of "Skates on or off," he lets out skates at a shilling an hour, or whatever sum the state of the market will allow him to charge. Some scores of spaces, the majority of them of the form and size of a circus ring, have thus been cleared, and on these may be witnessed, either by daylight or torchlight, some excellent fancy skating.

In all the parks every precaution that human foresight can devise is taken against calamity; and the work of succor and help is undertaken by the Royal Humane Society, and it is well done. At Hendon and also in Regent's Park they have an iron hospital, fitted with all the necessary appliances for restoring animation, while around the skating places ice-men, in their cork jackets, are stationed, with life-saving apparatus, ladders, and boats at hand, ready for any emergency.

At the end of every few yards on the banks of the Serpentine may be seen hand ladders, expanding ladders, life belts, boats with ropes attached, grappling hooks, and all the grim paraphernalia necessary to fish frozen bodies from among broken ice. In the society's receiving-house, close to the Serpentine, are two wards, one for males and the other for females.

Here beds are in constant readiness, and a warm bath can be prepared at a moment's notice.

Near one of the windows is a patent adjustable table, where Superintendent Horton, should the unfortunate necessity arise, is always ready to put in practice the approved methods of restoring animation to an apparently lifeless body, pending the arrival of a doctor. Patients are detained in bed, wrapped in a warm dressing-gown, until a change of clothing can be procured for them and they are in a condition to be sent home. There are at frequent intervals printed notices informing the public where the water is deepest, and it is a fact worthy of note that great numbers go—and more would follow could they find room—where the depth is greatest.

It might be fairly concluded that the ice would stop bathing, but it has not. There is a band of bathers who make it their boast that they bathe every morning, winter and summer; and if any one cares to get out of bed early enough, he may see a dozen men, the majority of them well advanced in years, taking their plunge in a hole they have made at the edge of the ice. They say they like it.

The scene in Hyde Park by torchlight and Chinese lanterns set up by the "On-and-off men" or brought by visitors, is unusual and vivid. Many school children and some few young ladies are among the skaters, but what strikes the on-looker is the great preponderance of the poorer classes, who find time to do nothing but look cheerful and enjoy themselves. In fact, it is for the most part the poor of London who are enjoying and making the most of the present ice carnival, for, excepting once during half a day, the Serpentine has not been thrown open to skaters for about ten years.—*Standard.*

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Curious Discovery in the Stour.—A correspondent writes: "A most interesting discovery has just been made at the old Cinque Port of Sandwich. The Stour, a river which has, perhaps, more frequently changed its course than any other English river, has lately entered an old channel near its confluence with Pegwell Bay, laying bare a wreck which has probably occupied its present position for several centuries. The vessel is one of foreign build, and the wood is in a fair state of preservation, owing to the fact that it has for many years been entirely embedded in the sand. On inspection it would appear that from time to time various attempts had been made to cut down the wreck, but the hull of the vessel is as yet pretty nearly intact. It is a matter of local history that a little over 300 years ago, in the reign of Henry VIII, an Italian vessel, belonging to one of the Popes, sank at the entrance to the then flourishing port of Sandwich. The sand silted round it, forming a great bank, and blocking up the entrance to the haven, and it is recorded that from this date the prosperity of Sandwich as a seaport greatly declined. It is believed, with some show of reason, that the ancient wreck now discovered is identical with the Papal *Caryke*, or *Carrick*, which sank at this spot in the reign of Henry VIII."

## FACTS AND EVENTS.

Emma Abbott, the American actress, died on Jan. 4.

Alexander William Kinglake, historian of the Crimea, died in London, Jan. 2, aged 79 years.

The report of the registrar-general shows that there were 251 religious denominations in England and Wales at the close of 1890.

A telegram from San Francisco states that King Kalakaua will return to Honolulu next week, his health having greatly improved.

Col. Forsythe, under whose orders the butchery of Indians at Porcupine Creek was committed, has been suspended from his command.

A Vienna telegram says the number of miners killed by the disastrous explosion in a pit at Polish Ostrau is now known to have been sixty.

Owing to the common practice of playing football in Ireland on Sundays, the high sheriff of County Down has declared the game illegal on that day, and has instructed the police to prosecute people found playing on Sundays.

The ship *Thanemore*, which left Baltimore on Nov. 26, for London, has not been heard of, and is now given up for lost. She had about forty persons on board, and a cargo of 430 head of cattle, besides corn, cotton, and other merchandise.

Fourteen children received terrible and some of them fatal injuries at a bazaar in Leeds, on New Year's day, owing to their clothing taking fire from a lamp which one of them carried. Nine have died already, and two others are in a serious condition.

The Supreme Court of the United States has reversed another decision of the United States courts in Utah. In a case against a "Mormon," the wife was permitted to testify against her husband, under protest. The Supreme Court holds that the lower courts were in error.

New Year's day, 1891, begins the inauguration of a postal reform which is valuable and important to Great Britain and the Colonies, for we may now send a letter to India, Australia, Hong Kong, Ceylon, the Cape, St. Helena, and the other colonies for 2½d. It ought only to be a short step to the adoption of a penny postage rate with America.

The cold in Hungary during the last few days of 1890 was terrible. From Pressburg upwards an ice block is collecting, extending nearly as far as Vienna, while in addition to this a dangerous formation of ground ice is going on. Vienna is threatened with a water famine, as the springs in the Austrian Alps and the conduits are frozen, and only a small quantity of water can now be obtained.

A party of Indian scouts, visiting Wounded Knee Creek, South Dakota, after the fight of Dec. 29, found nine Indians wounded, but still alive. Two of them had been taken to a log cabin close by, where they were being attended to by a squaw who had remained behind. The other seven—all of whom were found lying in gullies at some distance from the battlefield—had survived the blizzard, although they had not received succor or attention of any kind. Two bucks and five squaws were brought in and placed in the church. Two tiny pappooses, well wrapped up, but neither of them over three months old, were found alive each beside the dead body of its mother. Considering the fearful weather which has been experienced since the fight, the survival of these children is little short of miraculous. A number of other children are among the wounded savages who have been sheltered in the church. No more deaths have occurred there yet, though many of the wounded braves are suffering from terrible injuries. None of the wounded soldiers are worse, most of them, on the contrary, being somewhat better. According to the final reckoning the number of Indians killed at Wounded Knee Creek was about 130, of whom 92 were men and the remainder women and children.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 12, 1891.

## CLERICAL DISBELIEF.

It is a subject of frequent comment that there are many professed ministers of Christianity, clergy of different denominations, who do not themselves believe in the doctrines which, Sabbath after Sabbath, they assume to advocate before their congregations. They pretend to elucidate and maintain the teachings of the Scriptures, but how many of them there are whose belief in Bible doctrines is restricted to an almost infinitessimal quantity. It is often said that were it not for the monetary returns received through their positions as professors of religion, there are few of them who would even claim the Bible to be the word of God.

An evidence of this departure from scriptural truth is presented by the Rev. A. W. Momerie, professor at King's College. An interview with him recently appeared in *Wit and Wisdom*, in which the professor said:

The Bible does not make the ghost of a vestige of claim to inspiratio in the orthodox sense. All that is good and great in it is inspired. But the Bible is full of contradictions and inaccuracies which are not inspired; therefore it cannot be inspired as a whole. No educated man can honestly believe it is inspired in history or science. Huxley in science and Freeman in history are far more inspired. The inspiration of the Bible must be restricted to moral and spiritual matters, and even then it is as low at times as any book. I consider that 'In Memoriam' is in advance of St. John's Gospel, but 'In Memoriam' would never have existed if Christ or St. John had not first lived.

The reverend professor prefaces his whole dissertation by a misstatement. The Jewish Scriptures make a claim to inspiration in its most orthodox sense. Paul, in referring to them, said, "All scripture is given by inspiration of God," and Peter states that "holy men of God wrote and spoke as they were moved by the Holy Ghost."

The assertions about Biblical contradictions and inaccuracies are also based on error: (1) Professed ministers of Christianity to-day distort the language of the Bible, giving to it a meaning that the words cannot justify, and which is opposed to the truth; they are unwilling to deal with the Bible as it is, and accept the principles it teaches. (2) The record having been manipulated by uninspired men, has been robbed of many plain and precious truths; as it therefore does not contain all the sacred writings, caviling minds refer to the few parts rendered obscure by omissions of

copyists and translators, and falsely declare that the record is "full" of statements that are incorrect.

The history and science of the Scriptures are not at variance with the truths of history and science as demonstrated in modern times. It is the perversion of Bible science which is controverted. Professor Huxley, learned and talented though he is, does not yet comprehend the alphabet of Biblical science, and Mr. Freeman has not advanced any farther in the history of creation.

In his reference to Christ and St. John's Gospel, Dr. Momerie is as far from a correct understanding of the truth as he is in his other sayings. His admission that "In Memoriam" would not have existed without them defeats his own proposition. The idea that the creature can be in advance of, or greater than the creator, is an absurdity that a child would hardly be guilty of.

But this reverend divine goes still farther in his idiosyncrasies. In reply to the question, "Don't you believe Christ rose again?" he said, "Certainly not physically," and then referred to the Scriptures, saying:

Christ did not rise in His body. Flesh and blood cannot inherit the kingdom. It must be a spiritual resurrection.

In this the reverend gentleman controverts one of the plainest principles of philosophy. Resurrection means a raising or revival to life. By the death of Christ there was not a death of the spirit, for during the time His body was in the tomb, He went and "preached to the spirits in prison." It was the physical body that was affected by death; the flesh and bones that were laid down. If this body was not revived, or raised to life, then there could not possibly have been a resurrection of any kind. This is the teaching of science, of common sense, of Scripture.

But more than this: Christ did rise in His body, as He has Himself declared, Dr. Momerie and others of similar views to the contrary notwithstanding. He did not say that flesh and "blood" could inherit the kingdom, but He did say that after His resurrection He had a body of flesh and bones, which was recognized by those who saw Him as the same body in which He had before been with them. "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

The proof is positive that these professed expounders of Bible truths are proclaiming to the world a false theology and a false philosophy. It is no wonder that the condition of mankind is so far from purity and happiness, when their instruction has been so antagonistic to Christian truth.

It would be interesting to know how many of those who profess to teach the doctrines of the New Testament believe in even a small portion of them. If we apply the test given by the Savior, "Ye shall know them by their fruits," we cannot but conclude that they are lamentably few. How complete is the fulfillment of Paul's prophecy: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." J. H. A.

ARRIVALS AND APPOINTMENTS.—The Guion S. S. *Nevada*, which arrived on Jan. 3rd, brought Elders George Osmond, of Bloomington, Idaho, and John J. Ward, of Willard City, Utah, for the British Mission, and Elder Isaac Rohner, of St. George, Utah, for the Swiss and German Mission. Elder Osmond is appointed to the London Conference, and Elder Ward to the Norwich Conference, to labor as Traveling Elders.

The following appointments of Elders who arrived at Liverpool Oct. 24, 1890, were inadvertently omitted at the time: Abraham Fawson, of Grantsville, Harry Worley, of Logan, and Thomas L. Beech, of Coalville, to the Liverpool Conference; Thomas F. Welch, of Morgan City, and James C. Paxton, of Kanosh, to the London Conference; Thomas M. Tarbet, of Logan, to the Bristol Conference; Frederick W. Clark, of Richville, and John H. Forsgren, of Brigham City, to the Leeds Conference; Peter H. Hansen and Mads P. Sorensen, of Mayfield, Niels Borgesen, of Lewiston, Niels J. Andersen, Jens P. Petersen and Peter Christensen, of Moroni, and Anton E. Christensen, of Fountain Green, to the Scandinavian Mission.

## BISHOP ATWOOD'S DEATH.

ON Dec. 17, 1890, at Salt Lake City, Utah, Bishop Millen Atwood passed from this life, in the seventy-fourth year of his age. His career has been one of marked usefulness among the people with whom he had been associated for nearly half a century, and the brotherly love which he exhibited in a life of good and charitable deeds, endeared him to all among whom his duties called him. He was born in Willington, Connecticut, U.S.A., May 24, 1817, and became a member of the Church of Jesus Christ of Latter-day Saints in 1841. Shortly afterward he filled a mission to the Eastern States. He was associated with the Saints in their sufferings at Nauvoo, and was also one of the Pioneers to the great west, arriving in the Great Salt Lake Valley July 24, 1847. He performed diligently the arduous duties which rested upon him in connection with the settlement of a new country, and in 1853-6, he labored as a missionary in Great Britain. During the time he was in these lands he presided over the Carlisle and Bradford Conferences, and also as pastor over the district comprising the Wiltshire, Somersetshire and Land's End Conferences. In 1877 he was ordained a Bishop, and presided over the Thirteenth Ward, Salt Lake City, up to the time of his death. His life has been one of faithfulness and devotion to the Gospel of Christ, and his reward is sure.

## MANCHESTER CONFERENCE.

MINUTES of the Manchester Conference, held at Foulkes' Hall, Pendleton, Dec. 28, 1890.

The following Elders were present: Apostle Brigham Young, President of the European Mission; Jas. H. Anderson and Thomas Alston, of the Liverpool office; Thomas Spackman, President of, and James Wolsten-

hulme, Nephi Jackson, A. B. Wilson, Wm. Ogden, R. J. Dugdale, F. W. Chappell, John R. Booth and J. F. Merrill, Traveling Elders in the Manchester Conference; Elders S. Worsencroft, J. S. Baugh, R. Thornley, E. E. McBride, Harry Worley, G. Marshall, T. L. Beech, and A. Fawson, of the Liverpool Conference, and Elders D. M. Stuart and A. J. Kershaw, of Utah.

10 a.m. Singing. Prayer by Elder Chappell.

Elder Wolstenhulme made a few remarks, speaking of the necessity of the Elders having the Spirit of God to guide them in their labors. He rejoiced that he was a Latter-day Saint, and had received a knowledge of the plan of salvation.

Elder Booth said he had found a few honest souls in his labors, and felt well in their midst. The Gospel brings peace and joy to those who embrace it and keep the commandments of God.

Elder Wilson said he took great interest in helping to spread the principles of the Gospel, although mankind generally are not willing to listen to and reason upon them.

Elder Chappell said he had enjoyed his labors in this land. It is almost discouraging to see the people so indifferent in regard to the truth, but the knowledge that he was doing God's will in warning them buoyed him up.

Elder Merrill said he realized that we are engaged in the work of the Lord, and we will be judged according to our works. We need not expect to become popular with the world, for we are trying to do our Heavenly Father's will.

Elder Jackson said he knew that the Gospel was true, and was trying to convince others of the same. If we will be humble, God will give us strength to accomplish our labors acceptably to Him.

Elder Ogden spoke of the world persecuting the Saints because they claim to receive revelation from God, and have Apostles and Prophets, and also enjoy the gifts and blessings that the Saints did anciently. They would, however, learn that no opposition could stay the progress of Truth.

Elder Dugdale spoke upon the principle of divine authority, and said that no man has a right to officiate in any of the ordinances of the Gospel unless called of God.

Singing. Benediction by Elder Booth.

2 p.m. Singing. Prayer by Elder Thornley. The Sacrament was administered by Elders Wolstenhulme and Jackson.

Elder Anderson referred to the importance of partaking of the Sacrament worthily. In every action of our lives we should be exemplary. If we look at the conduct of a true Latter-day Saint, we will see that he makes the righteousness of God the first object, and give other things secondary consideration. Our testimony is a serious one to the nations of the earth. There is also a great responsibility on us to warn the world, that we may be free from the blood of this generation. We are falsely accused by the world. The Saints are willing to be judged by the Savior's test: "By their fruits ye shall know them."

President Spackman then read the following statistical report for the

year ending Dec. 31, 1890: Persons baptized, 22; emigrated, 45; excommunicated, 2; died, 6. Seventies, 9; Elders, 22; Priests, 7; Teachers, 4; Deacons, 8; members, 203; officers and members, 253; children under eight years of age, 81; total number of souls, 334. He also reported that the Elders in the conference have sold and given away during the year: Book of Mormon, 15 copies; hymn books, 42; Voice of Warning, 97; other works, 22. They have also bought over 152,000 tracts of various kinds, and distributed from door to door over 132,000.

The general authorities of the Church were sustained by unanimous vote, as were also Apostle Brigham Young, as President of the European Mission, and the Elders now in the conference in their respective positions.

Elder Alston said that he had taken great pleasure in his missionary labors. Although he had many relatives in this land, he had not found any among them who were willing to embrace the principles of the Gospel. Were it not for the Saints he would indeed feel like a stranger in a strange land.

President Young said it seemed strange to the people of this generation for people to testify that God has again spoken from heaven. They will not admit that He has any right to communicate with His children upon the earth. We are persecuted because we proclaim these things. We know, however, that we testify to the truth. The Spirit of God is with the Elders and Saints in this land, but I have not witnessed it manifested to as great an extent here as I have in the place where God has appointed for the gathering of His people. The history and travels of the Latter-day Saints present just as great a record of miracles as does the record of the children of Israel.

Singing. Benediction by Elder Chappell.

6 p.m. Singing. Prayer by Elder Worsencroft.

Elder Stuart referred to the restoration of the Gospel through the instrumentality of the Prophet Joseph Smith. He said it was necessary for men to have authority to preach and administer in its ordinances. They should also have the Spirit of God to guide them in their labors, and should not weary in well doing.

Elder Worsencroft said he rejoiced in the Gospel of Jesus Christ, for it is the power of God unto salvation. It is no new doctrine, for it was preached in the days of the Savior, and it has been revealed again as was predicted that it should be.

President Spackman said that as he was about to return home he desired to again bear his testimony to the truth of the Gospel. This he did, and he also testified that the Elders were warning the people of the judgments that will shortly be poured out on the nations. He exhorted the Saints to be diligent in keeping the commandments of God.

Singing. Benediction by Elder Kershaw.

The following day a Priesthood meeting was held at Manchester, and much valuable instruction was given by President Young and others.

WM. OGDEN, Clerk.

## A BURIED CITY.

It is not only in far distant lands that cities lie buried; and an exhibition which will be opened during the first fortnight of the year at Burlington House, shows that we have abundant evidence of the romance of excavation at our own doors. Not far from Reading, upon the great Strathfieldsaye estate of the Duke of Wellington, a buried city is being gradually brought to light. It is the Romano-British city of Silchester, in Hampshire; and in one of the rooms of the Society of Antiquaries there is arranged a marvelous collection of its relics that have probably lain undisturbed for over a thousand years. The common idea is that all Roman remains in our country are those of military strongholds that, having served the purposes of the conqueror, were abandoned when the invader departed.

Silchester, however, is peculiar in that it is the site of a city, and not a camp; and it is one of the few of the kind in Britian where the whole area has continued free from buildings since the Roman occupation. The modern explorers have virgin soil to work upon, and they have already reaped a rich harvest. Just as General Pitt-Rivers, in an adjacent county, has been able, by life-long labors, to display the village life of the native race under its Roman masters, so the Executive Committee of the Silchester Excavation Fund are revealing to our eyes the life and history, as seen in its remains, of a large Romano-British city, which must have had a long-continued existence in the days of which we know so little.

The excavation of a site covering a hundred acres is, of course, a stupendous task, but the work is in progress, and it will be prosecuted systematically. On one of the walls of the exhibition is a huge plan—the outline of the buried city, and the committee having continued the labors of the late Mr. Joyce, the antiquarian rector of Strathfieldsaye, can now mark the whereabouts of streets, walls, gates, houses, baths, a circular edifice supposed to be a temple, and a Forum and Basilica.

The excavations carried out during last summer and autumn, as the state of the crops permitted, brought to view the remains of a fine house that must have been a building of considerable importance, ornamented with mosaic floors, and containing several rooms heated by hypocausts. South of the houses were some refuse pits which have contributed the most curious objects to the collection at Burlington House. Amongst the dry rubbish were potsherds, bones, coins, bronze articles, and fragments of good glass vessels; and from one of the pits were taken about sixty pieces of ironwork, chiefly an assortment of tools of extraordinary value to the antiquarian.

An iron carpenter's plane is even now in fair condition, and there are chisels, axes, hammers, gouges, anvils, a file, a rasp, and blacksmith's tongs. Some of the edge-tools are sharp enough now to work with. A well was found to be lined with oak boards ingeniously dovetailed together, and at the bottom lay fragments of the wooden bucket. The visitor to the exhibition will be brought face to face with a great variety of object-lessons from this home of the Ancient Britons, the city of Silchester, which seems

to have been regularly laid out in squares, as were Salisbury and Winchester in mediæval times.

A piece of tile, upon which a baby must have trodden while the substance was drying in a brickmaker's yard, excites strange feelings. The prints of the little toes and ball of the foot are perfect impressions. Another piece has the clear imprint of a sandal or boot shod with small nails. There are fragments of pottery of various kinds, from coarse Celtic ware used in cookery to the delicately moulded vessels ornamented with artistic human and animal figures and symbolic devices. There are also pieces of white ware with painted lines, castor ware, pseudo-Arrentine ware, two fragments with micaceous glaze, and rare specimens of black ware—some being imports probably from the potteries in Gaul or on the Rhine. Two sets of human bones at the end of the room form the skeletons of either immature infants or dwarfs that might be put into a quart pot. Horns of red deer and roebuck are in one case, and needles and other articles of household use made from them in another; and in another are samples of the ormamental ironwork of a gate.—*London News.*

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## THE DECLINE OF ENGLAND.

A DUTCH paper of South Africa, *Land en Volk*, has published an article entitled "The Decline of England," which has called forth a great amount of discussion. It says that the decline began when the Beaconsfield ministry was formed in 1874, and after a brief eulogistic sketch of English history prior to that date, thus gives attention to subsequent events:

Take alone the question of wars. During the last sixteen years, from the time when the Beaconsfield ministry was formed, England has been engaged in no less than six wars. All these aggressive wars were against foes of no importance, and were for the purpose of destroying national independence. There was the Afghan war, entered into, so to say, without any reason whatever. There was the Zulu war, undertaken to justify with the blood of the Zulus the fraudulent destruction of the independence of the South African Republic. Then there what is known in England as the "Boer War," and who, in the South African Republic, does not know its end? All these were aggressive wars, wars against national freedom, and wars full of bitter defeats for England. Then there was the war against nationalism in Egypt, a war which was only undertaken to appease the British financiers. This war was commenced with a bombardment of which all other European powers were ashamed. Then, again, there was the war against the Soudanese, a people fighting to free themselves from an unbearable yoke—a war which came to nothing, and in which great disasters were narrowly escaped. Then there was the Burmese expedition, the aim of which was also the annihilation of national independence, and which, like the two campaigns in the Nile valley, were approved of by a Liberal ministry, which was forced into war by the London financiers. What makes the matter worse, it has become the custom to speak of the troops who took part in these wars as heroes. Had England remained loyal to the traditions which have made her name great, not one of these wars would have been undertaken. Now comes an occurrence of which the end is not yet known, and which in some respects is more dubious than any of the foregoing. Meanwhile, what are the conditions between England and the other great European powers?

English colonists in Newfoundland must suffer because England is afraid to give offense to France; British colonists in Africa because England is afraid to offend Germany. In England itself the state of affairs is not less gloomy. Criminal conspiracies against members of Parliament are not uncommon. The misery of a Russian administration is suffered in Ireland. A ministry has quickly broken every promise which it was bound to fulfil for that country. Meanwhile some rejoice that the organization of the whole British army, as well as the fleet, is breaking down. Are not these sufficient proofs to make all Englishmen who value the traditions of their country despair? And how will it end? In one of two ways. It must end either in a great misfortune from outside, or in a revolution in the land itself. The time is close at hand when England must retire from her position amongst the great powers of the earth.

## THE RAILROADS OF UTAH.

THE number of projects for girdling Utah with railroads is steadily increasing. There are now in operation in this Territory 1,050 miles of railway, as follows: Union Pacific, 597 miles; Rio Grande Western, 253 miles; Central Pacific, 150 miles, Utah Central, 50. There are now in process of construction or organization, with every reasonable possibility of being carried successfully through, these lines: The Milford extension of the Union Pacific, from Milford to Pioche, just over the Nevada line in Lincoln County, 144 miles—all graded; the Utah, Nevada and California road between Salt Lake and Los Angeles, via Southern Nevada, 350 miles in Utah, rights of way secured and bonds now being floated; the Deep Creek road, running from the coal beds twenty-five miles northeast of Evanston, Wyoming, through Salt Lake City west to Clifton mining district just over the Nevada line, 260 miles, graded in spots, 225 miles in Utah; extensions now being built on Utah Central, 125 miles, nearly all graded; the Castle Valley road from Price Station on the Rio Grande Western, forty miles into the southern fields of iron, coal, asphaltum mineral wax, etc.; the Utah and Idaho roads, now organizing, to run north and west from Skull Valley station, on the Deep Creek road, cutting the Central Pacific at Lucin station, 146 miles from Ogden and 126 miles from Salt Lake direct, crossing the Oregon Short Line near Shoshone station, and running via Hailey to the Salmon river in Idaho, 260 miles, of which only about 75 miles are in Utah. This makes a total of mileage projected in this Territory of 960 miles, or, total operated and projected of 2,010 miles. —*Northwestern Financier.*

## UTAH NEWS.

*(Summarized from Territorial papers.)*

C. B. Jack is the new recorder for Salt Lake City, in place of Louis Hyams.

The Great Salt Lake and Hot Springs Railway Company has been granted a franchise to run from the corner of South and East Temple streets, Salt Lake City, to the Hot Springs.